

# The Manifesto.

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The Gospel Testimony of Mother Ann  
Lee and the Elders, William Lee and  
James Whittaker.

No. 12.

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nities of Believers in 1816. Re-written by  
Henry C. Blinn.*

Mother Ann and the Elders,  
visit Ashfield, Mass.

"WE forbid that woman, Ann Lee, and those Elders ever to enter the town of Enfield again. You are very fortunate in escaping punishment at this time, and if you should ever come again, you may expect tarring, feathering and ducking." The officer ordered the speech to be closed, and after a few timely words the mob dispersed. He then jumped on board the boat and crossed the river with the Believers. On landing he was made the recipient of grateful acknowledgements from Mother Ann and her companions, for his great kindness to them, in their affliction.

Such a manifestation of regard, to those who were entire strangers, was not often to be met on the journey of life. Such generosity on his part to protect the Believers from the abuse of an angry mob, was, indeed a miracu-

lous interposition of divine Providence. Leaving the boat the young man passed on his way. Subsequently it was ascertained that the young officer was Elijah Janes of Lansingburgh, N. Y. He was at the time of this incident a lieutenant in a regiment of dragoons. Being out on business he was providentially led through the town, just at the time of the above mentioned occurrence, and was an instrument in the hands of God to protect the Believers from the cruelty of mob violence.

Mother Ann in speaking of this remarkable deliverance would often say, "God sent that young man to aid in our protection and deliverance."

The Believers passed on to West Springfield, and then recrossed the river and entered Kingston. David Meacham who had accompanied them to this place, returned to his home, in Enfield, to obtain a carriage, for the better accommodation of the company. At Kingston they made a tarry over one day, the Sabbath, and then moved on to Granby and visited some Believers in that place. They then entered the town of Belcher and on to the town of Montague.

In Montague they stopped at the home of Peter Bishop, whose family had accepted the faith. Peter was sur-

rounded by unbelieving neighbors, and some of these were very unkind to them, on account of their faith. This little family of the church of Christ were often exposed to the abuse and injustice of those who threatened to starve them by withholding from them all opportunity of earning their living. Their occupation was weaving, coloring and pressing cloth.†

Mother Ann made inquires of Abigail (the mother of the family) concerning their temporal circumstances. Abigail replied, "We have but little," and then related how they were threatened by some of their neighbors.

Mother Ann in reply to this, said, "Keep your faith in God: I pray that your morsel of meal may be like that of the widow, and like the cruise of oil that did not fail in the time of famine: Trust in God and you will never want for bread. The children of this world will feed you; they will make good measure, pressed down, heaped up and running over, will men measure unto you."

Abigail received new courage to trust in the word of God. A few days after this, a man came to the house and brought some grain, with which to pay a debt. As he measured the grain, Abigail observed that he heaped every measure and pressed it down, and then filled it till it run over. She now rejoiced at God's abounding goodness, and in the fulfillment of the word spoken to her by Mother Ann. From this date the family always had a plenty and the neighbors became better friends.

The Believers remained in Montague

only one night and then traveled on to Sunderland. Crossing the river they went to Ashfield and tarried at the house of Asa Bacon. This was a place of retirement. They were away from the clamor of riotous mobs, and the retreat seemed like a great blessing of God. For two months they enjoyed this quiet, having requested the Believers not to disturb them by frequent visits, lest it should create a disturbance among the people and bring on a persecution.

They go from this place to Shelburne and call at the home of Aaron Wood. The Believers had been particularly requested to come and see Aaron and had extended some encouragement to the family. As it was distant only five miles they concluded to walk. In the company was Mother Ann, Mary Partington, Elder William Lee, Elder James Whittaker and two Brethren.

It was a joyful visit to the whole family and especially to good brother Aaron. His life was in God, and to this work of the gospel of Christ, he devoted both soul and body. As a special ministration he had received many beautiful gifts of the spirit. The company tarried in this place several days and then returned to Ashfield.

On the 20th of May they returned to Harvard and during the Summer visited Shirley and Woburn, teaching, strengthening, and encouraging the Believers, to a faithfulness in the work of God. But the spirit of opposition was still restless. The enemies of the cross still thirsted for persecution. The stale charge of foes to the country, fire arms and implements of war, was again renewed as a pretext; nor could they be satisfied short of expelling the testi-

†This little incident has in it a peculiarly interesting phase, as it represents a system of religious boycotting that occurred more than one hundred years ago.

mony with all its witnesses from the country.

In the month of July a number of men convened and appointed a committee to post advertisements in several towns and notify the people to meet on Harvard common, and arrange to drive off the Shakers. The advertisements were posted, and the people met on the day appointed. Deacon Fairbanks of the Presbyterian church, accounted the best church member and the greatest Christian in the town of Harvard, sent two barrels of cider to the meeting that the mob might have something to stimulate their zeal.

As it was time for the ministers to hold their meeting, the mob were requested to wait till the Shakers had been seen by them. A committee of four evangelical Pastors were appointed who went to the Square House to confer with the Elders, Zabdiel Adams from Lunenburg was the speaker. He asked if there was liberty to suggest a few questions. "Yea," replied Elder James, "any civil questions."

Adams then observed that the people were apprehensive that war like stores were laid up in this house, (Square House) and manifested much concern about it. Elder James who was convinced that they did not believe the charge which they had made, and that it was a mere pretext, replied, "There is liberty to search the house, if you can do it and not wrong your consciences. I repeat, there is liberty to search the house from attic to cellar, if you can do it and not wrong your consciences."

Adams then, addressing the Believers asked, "Are you willing to take up arms against Britain?"

Father William replied, "I have

never killed a creature with a gun in my life."

"But," said Adams, "Are you friends to America?"

"Yea," replied Elder James, "we are friends to all the souls of men."

"But supposing," said Adams, "one of your people should go into the war and should live to return home again, would he not have to confess it as a sin?"

"Yea, surely," replied Elder James, "if he, himself believes it to be a sin; but we do not bind men's consciences."

Adams then turning to Aaron Jewett, said, "When you confessed your sins, did you not confess your going into the army as a sin?"

Aaron replied, "I was so far from confessing it as a sin, that I never once thought of it."

Many other inquiries were made, which were all promptly and judiciously answered by Elder James and others. The principle object of these interrogations seemed to be to find out the opinion of the Elders, respecting the war, in order to satisfy themselves concerning the general rumors, that the Believers were enemies to the country. Elder James answered them plainly and pointedly respecting this matter. That Believers had nothing to do with the war one way or the other, but said he, "We will fight your enemy, and the enemy of all mankind; that is, the spirit of evil." After a lengthy conversation on the subject, Elder James suggested that the Believers should sing a hymn, and there was soon a union gift. He then invited the Ministers to dine at the Square House, but they declined, as they must return to the mob, that was waiting to hear the report. It

was subsequently learned that all were advised to relinquish their design and let the Shakers alone.

One of the Ministers asked Adams what he thought of the Shakers. He replied, "I think the people better let the Shakers alone." This advice occasioned considerable confusion among the restless characters that formed the mob. Some were urgent to proceed but as the town officers had asked for paper and ink, it was rumored that they expected, to take down the names of all present. This gave them a fright and they began to disperse without doing any violence.

### SPIRITUAL COMMUNISM.

MARTHA J. ANDERSON.

*"Seek first the kingdom of God and his righteousness, and all these (material) things will be added thereto." Matt. vi., 23.*

THIS divine ideal of life, conceived by the spiritual mind of the lowly Nazarene, was no less than the foundation stone of the superstructure of true communism, which in its truest meaning and effective working, must result in the highest social and spiritual progress, and when it accomplishes this, material benefits are a natural sequence.

And who shall form the kingdom of God? An aggregation of souls striving for perfection; animated by a noble spirit of heroic sacrifice and deep earnestness of feeling; having ever this object in view, the uplifting and advancement of humanity in all that is righteous and virtuous; ever realizing in all their efforts, that self-abnegation is the first round on the ladder of progress; and that greatest service flows through humblest deeds. "For he that

would be great among you, let him be the servant of all."

And his righteousness; which is equity, truth and equality; "no high nor low, no rich nor poor." Yielding perfect obedience to the moral and physical law of our being; also to the higher spiritual law, which cuts souls off from the natural generative life, and makes them in reality the children of the new kingdom.

A modern communist has said, that "Those who agree in what constitutes a righteous life, will inevitably group themselves together, regardless of their differences in education, philosophical views and social standing; and this agreement, together with the earnest desire to be assisted by others, in the work of self-improvement, will cement the community into an organic body.

The religion of the gospel of Christ is the abolition of selfishness. "Go sell all that thou hast, give to the poor, and come follow me," is ever a hard saying to those whose hearts are attached to worldly gains; but those who obey, are fully recompensed, receiving the hundred fold increase promised to those who forsake all for the higher life. Under the inspiration of this ennobling spirit, true believers are resolved in one brotherhood and sisterhood; growing away from the contracting influences that bind an individual, and limit his or her interests merely to natural kin and kin; for it enlarges the sphere of the affections, and increases life's duties of love and fidelity to all who may come within the limit of our philanthropic labor.

They who gather themselves together merely for the acquisition of material wealth, fail in their attempts at organi-

zation, as has been proved over and over again, because self-aggrandizement predominates. "Gather yourselves together and I will break you in pieces," said the spirit by the mouth of the prophet of old. Why? because of the false foundations of their association.

Only those who are prompted by a high moral impulse to subdue the selfish appetites and propensities, that cause division, strife and animosity among mankind, can form the divine fraternity, in which only angelic relations shall be sustained. Truly God's kingdom, whose law is pure love, whose inheritance is abiding peace, security and abundance, for soul and body.

*Mt. Lebanon, N. Y.*

#### COME OUT OF THE MUD.

DANIEL FRASER.

[Compiled from the "Goal of Time" for the Manifesto.]

"Out from the mud my brothers!

Or is it better still to toil and moil  
Through miry ways, only to seem to rise  
By trampling down each other—such a rise  
Sinking us but the deeper.

We are no angels brothers—well we know  
We are no angels: let us live by law!  
And as our fathers fell from love to rule,  
Climbing by law, we put ourselves to school  
And reach a surer heaven than they lost.

The Golden City John in Patmos saw  
In vision, is no vision now to us.  
In very fact I see it coming down  
From heaven to earth—the city of our hope.  
I see no temple there, for every one  
Is there a temple. Sacred every place,  
There every act is worship; every thought a  
[prayer.  
I see no priests; for all are priests; no king,  
For all are kings; no law but love, and that  
Is written on the hearts of men.

No work is menial, and no state is low,  
And meanest vessel of the common weal  
Is holy: for all is holy, holy in its ends.

O glorious sight!

O bright abode of consummated joys  
Where life is one perpetual dance and song  
And jubilant procession! [wants

"Very well for angels, but not suited to our  
We men and women of day! No! No!"  
"Give us a human city," say ye? Well,  
I grant this city is heaven; but not, the less  
'Tis earth and heaven also. Only those  
Who make a heaven on earth, as best they can  
Will find a heaven hereafter: human all  
Are angels' joys, for angels are but men  
Advanced to perfect manhood.

What say ye brothers? Is it worth our while  
To bate a little of our selfish aims,  
And budge a step or two for such a prize?

Hoping that the enclosed may be profitable  
I have the happiness to be ever your friend.

*Mt. Lebanon, N. Y.*

#### THE KINGDOM OF GOD.

THAT the prophets were interested in the promises of God, to Israel, we may learn from 1 Peter, i., 7, 10, 13. It was of a future glorious kingdom that was to be set up on the earth. They searched diligently to know what the spirit of Christ signified, as it testified of his sufferings and also of his glory. Unto whom it was revealed that not unto themselves, but unto us did they minister those things. Us upon whom the ends of the world have come.

These prophecies were given for instruction to those who are to be the actors in their fulfilment, that they might be of the wise that should understand. "Many shall be purified and made whole and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." Dan. xii., 10.

These promises were also given that God's people might understand the signs of the times in which they lived. If God promised to set up a kingdom on the earth, he also promised that the saints should possess it. Is it not important for us to know of the time in which God promised to set up his kingdom on the earth? If the prophecy has been fulfilled, may we not be ignorant of the fact, and be left to wonder and perish? Hav-

ing no oil in our lamps and yet waiting for the Bridegroom.

"For as a thief shall he come." "And as a snare shall it come on all them that dwell on the face of the whole earth." Luke ii., 34, 35.

It is evident that Nebuchadnezzar's dream of the image, and Daniel's explanation, (Dan. ii.) his after visions of the beasts, (vii., 8.) and John's visions of the beasts, (Rev. xii., 13.) are prophetic histories of the same powers and are given more definitely, as we pass down the course of time. They were given, no doubt, for a wise purpose, that the wise need not walk in darkness.

Four universal kingdoms were to be set up on the earth, and before the fourth should pass away, God would set up a kingdom which should never be destroyed. (Dan. ii., 44.) It may be duty to search diligently into these promises and see what may be learned from them. In the second chapter of Daniel we have the explanation of the king's dream. He says, "Thou, O king art a king of kings for the God of heaven hath given thee a kingdom, power and strength and glory and whosoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Dan. ii., 37, 38.

We need no further evidence to establish the first kingdom and that it is Babylon, B. C. 603.

The second kingdom. "His breast and his arms were of silver." Dan. ii., 32. This was Media and Persia, as we learn from the following:—"Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand." "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall, of the king's palace." Dan. v., 25, 28.

That night Belshazzar, the king of the Chaldeans was slain, and Darius the Median took the kingdom. By this conquest the first kingdom passed into that of the second, B. C. 538.

"Four great beasts came up from the sea,

diverse one from the other. The first, like a lion, had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Dan. vii., 3, 4.

Babylon in its glory was like a lion, soaring with eagles' wings, but in Belshazzar's time, it lost its wings and became weak as the heart of man. "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth, between its teeth, and they said unto it, 'arise, devour much flesh.'" Dan. vii., 5.

Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations. "I saw and behold there stood before the river a ram which had two horns. And the ram pushed westward, northward and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great." Dan. viii., 3, 4.

The angel Gabriel explained to Daniel that the two horns were the kings of Media and Persia. This vision took place, B. C. 555, two years after the vision of the lion, bear and leopard. The head of gold and the lion representing Babylon, were of no farther use in the vision and according to Lightfoot, Townsend and other eminent chronologists, it was after the fall of Babylon, hence, Daniel was in Shushan the capital of Persia. Thus Media and Persia are established to be the second kingdom, B. C. 538.

The third kingdom was Grecia. "His belly and thighs of brass. And another third kingdom of brass that shall bear rule over all the earth." Dan. ii., 32, 39. "After this I beheld, and lo, another like a leopard, which had upon the back of it, four wings of a fowl; the beast had also four heads, and dominion was given to it." Dan. vii., 6.

"And as I was considering behold a goat came from the west, on the face of the whole earth, and touched not the ground; and he had a notable horn between his eyes, and he came to the ram that had two horns, and ran into him in the fury of his power, and smote him, and brake his two horns: and there was



no power in the ram to stand before him, but he cast him down to the ground and stamped upon him." "Therefore the goat waxed very great, and when he was strong the great horn was broken; and for it came up four notable ones, toward the four winds of heaven." Dan. viii. Gabriel informed Daniel that the goat was Grecia, and that the great horn was the first king; and history informs us that the king was Alexander.

"The great horn being broken (by the death of Alexander the Great) for it came up four notable ones." The four horns are four kingdoms that shall stand up out of the nation, towards the four winds of heaven. Macedonia, west; Thrace, north; Syria, east and Egypt, south. "The goat came from the west, (so did Grecia) on the face of the whole earth and touched not the ground," denoting *swift flight*. Grecia conquered Media, B. C. 331. The fourth and last kingdom must have commenced according to the visions and prophecies at the end of the third. In this fourth kingdom the God of heaven promised to set up his everlasting kingdom, and should not the fulfilment of these prophecies and visions be to us a subject of the highest importance?

This establishes in our mind that Grecia was the third kingdom. "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things." This kingdom was weakened with potter's clay, and divided and thus became partly strong and partly broken.

"After this I saw in the night visions and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and it was diverse from all the beasts that were before it, and it had ten horns." Dan. vii., 7. The image had ten toes.

The fourth beast shall be the fourth kingdom upon the earth, and the ten horns are the ten kings that shall arise." Dan. vii., 23, 24. Thus far the history of Rome corresponds with the visions. "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in the horn were eyes as the eyes of a man, and a mouth speaking

great things." Dan. vii., 8. Daniel prayed to know the truth of the fourth beast and received this answer. "These four beasts are four kings which shall arise out of the earth. The fourth beast shall be the fourth kingdom upon earth. And the ten horns out of his kingdom are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings." The ten horns which are ten kings, arose as follows:—1st The Huns, A. D. 356. 2nd The Ostrogoths, A. D. 377. 3rd The Visigoths, A. D. 378. 4th The Franks, A. D. 407. 5th The Vandals, A. D. 407. 6th The Sueves, A. D. 407. 7th The Burgundians, A. D. 407. 8th The Saxons, A. D. 476. 9th The Herulians, A. D. 476. 10th The Lombards, A. D. 483. Rome arose at a later date and subdued three. Heruli in Italy, A. D. 493. The Vandals, A. D. 534 and the Ostrogoths in 538.

We need but compare St. John's visions of the beasts with Daniel's vision of the fourth beast to be convinced that they represent the same power. The red dragon having seven heads and ten horns. The horns represent the same kingdoms, as do the toes. St. John saw a beast rise up out of the sea, having seven heads and ten horns." Rev. xiii., 8. "And these are seven kings," denoting seven forms of Roman government. "And the beast which I saw was like a leopard and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat and great authority." Rev. xiii., 2.

And there was given him a mouth speaking great things and blasphemies, and power was given him to continue forty and two months." "And it was given him to make war with the saints and to overcome them; and power was given him over all kindreds and tongues and nations." All this agrees with the seventh and eighth chapters of Daniel.

"And there went out a decree from Cæsar Augustus that all the world should be taxed." Luke ii., 1, 2, 3. At that time Joseph and Mary went to be taxed. At which time Jesus was born. This establishes the fact that Rome was the fourth kingdom.

Although it may be fully established that

the fourth beast of Daniel's visions and St. John's beasts were symbols of the Roman power and last universal kingdom, and that in the day of these kings, the God of heaven would set up his kingdom that should stand forever; and that the kingdom of God is already set up, nevertheless, we wish to add a few more evidences as farther proof to those who are hard to convince, and are infidel and skeptical in divine revelation and inspiration. No stronger proof can be given to the unbeliever in the word of God, than the prophecies that have foretold future events, hundreds of years prior to their fulfilment, and yet have been fulfilled to the letter. Most of the prophecies where time is given in days or months have been fulfilled to the letter. A day signifying a year. It was so counted in Ezekiel. "Thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year." It was so fulfilled in the prophecy of the seventy weeks. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, three score and two weeks; the streets shall be built again and the walls, even in troublous times." Dan. ix. This was in the year B. C. 457, and agrees with Nehemiah, iv., 16. Now, seven, sixty and two weeks make sixty nine weeks, and seven days in a week make 483 days. Each day a year brings us from B. C. 457, to A. D. 26. Add twenty six to four hundred and fifty seven and we have 483. His birth occurring four years prior to A. D. 1, would make him about thirty years of age. Jesus was baptized, A. D. 26. Therefore it is evident that the coming of the Messiah, was at the baptism and not at the birth of Jesus. This is established beyond dispute by Daniel ix.

"And he shall confirm the covenant with many for one week." Seven days added to 26 and we have A. D. 33, the year that Jesus

was crucified. This fills out the seventy weeks, 490 days, in years, from the time the decree went forth to Ezra, B. C. 457. This establishes the authenticity of inspiration, visions and prophecy, and it ought to convince the Jews, skeptics and infidels that Jesus Christ was the promised Messiah.

"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." The daily sacrifice was taken away in A. D. 508, when the pagan kings were converted to Christianity. See Gibbon, Vol. 3rd, page 262. To 508 add 1290 years and we have A. D. 1798, the year the Pope was led into captivity. When the Pope lost his power we have established the ending of the 1290 days.

"And the dragon gave his power unto the beast; and a mouth was given him speaking great things and blasphemies, and power was given unto him to continue forty and two months, 1260 days, beginning A. D. 538, add 1260 and it brings us again, A. D. 1798, the end of the beast. This is the same as in Daniel vii. The same persecuting power, wearing out the saints, and it shall reign time 1, times, 2, and half time,  $\frac{1}{2} = 3\frac{1}{2}$  years, 42 months or 1260 years, ending in A. D. 1798.

Is not the scattering of the holy people accomplished, and we therefore beyond the time times, and half time? Did not those kings pass away from the power and dominion of the fourth kingdom, and did not God promise to set up his everlasting kingdom, in the days of those kings, while in the fourth kingdom?

Is not the kingdom of God now set up on the earth? When prophecies are in the past and fulfilled, and history has sealed them to be true, may they not then be understood? And is it of no consequence that God's people should know when the time has arrived in which he promised to give them the kingdom? Had the Jews known the time of their prophecies and their fulfilment would they have done as they did? And these being facts, is it not the duty, and in the interest of all mankind to seek the kingdom of God and its righteousness?

These prophecies were evidently given for the good of God's people, or why were they given thousands of years before the events



were fulfilled? The time of the end has come, (Dan. xii.) and the time has arrived for visions to be unsealed. The promise is, "Seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

*White Water, Ohio.*

### JOY IN THE CROSS.

WATSON ANDREWS.

Let me sing of the joy in the cross,  
Of the joy in the gale of my soul,  
Of the fire that consumeth the dross  
And the love that is gaining control;  
O! the pure gospel love  
That is gained in this beautiful way.  
O the sweet gospel love,  
That in seeking we find day by day.

Let me tell of this beautiful way,  
Of this plan of redemption from wrong,  
That the thousands who still are astray  
May return and unite in my song;  
All ye wand'ring of earth  
Who are hung'ring and thirsting to-day  
All ye wand'ring of earth  
Ye may share in this beautiful way.

Do you thirst for the waters of life?  
Do you hunger for bread from above?  
Would you dwell where the billows of strife  
Sink to rest in the calm of pure love?  
O! then come to the fount,  
To the fountain that's open and free,  
Come and drink at the fount,  
That is flowing for you as for me;

Come, and yield to the sway of the cross,  
Come, to pour out your spirits in prayer,  
Come, to show up the depths of your loss  
And resign all to heav'n's high care;  
There the blessing of God  
From this Fountain will flow to your souls,  
And to manifest God,  
You will joyfully yield the control.  
*North Union, Ohio.*

WOULD we have a noble mind we must entertain noble thoughts; the finest edifice would be a nuisance if inhabited by nothing but vermin.—A. J. C.

### NECESSITY OF EXPANSION.

OLIVER C. HAMPTON.

ONE of the laws of the universe of finite beings and things is progress—improvement—evolution (i.e.) rolling out or unfolding from lower to higher degrees of perfection. Between the finite spirit of man and the Infinite spirit of the All Good there is an eternal attraction. This attraction subsists between all finite and Infinite conditions. This attraction makes it possible for man and all other finite creatures and things to progress to higher degrees of perfection. Higher and higher conditions of perfection, evolve higher and higher conditions of happiness.

In our rudimental life and sensuous existence we are little better than unborn. Wrapped about with the ceremonies of selfishness in which we have been embalmed, and buried in the chaotic elements of the world (viz.) "The lust of the flesh, the lust of the eye and the pride of life," we are exceedingly hard to resurrect. Nevertheless through the above named attraction, resurrection is possible. For in spite of all drawbacks the blessed attraction of the love of the Infinite Father and Mother is in eternal and persistent energy and activity, and so, sooner or later we shall all be saved.

It may be—nay—will be "so as by fire" by sufferings, by constant self-sacrifice for the good of others, but be of good cheer, we shall all be able in the long run to meet and bear these, and go on to perfection. Now *forms* are evanescent and changeable, but *principles* are eternal and unchangeable. Every discreet unfoldment of higher truth to finite man requires a new form to ex-

press itself in. This is because it is some little different from any thing which preceded it. Especially is this true of unimportant externalities. Their present forms must give way to new ones as fast as any improvements suggest themselves.

It would be ridiculous to employ the old forms for the transmission of news by the old methods since the truths and facts of the Telephone and Telegraph have been reached by man. To be sure truth is truth and never changes, but man's finite apprehension of it takes a *new form* every time he makes any progress towards perfection in higher and better perceptions of the same.

Forms, fashions, customs, external rules all have to bow to the fiat of evolution and progress toward that which is more perfect. This need not alarm the most conservative Believer. For unless we keep pace with the progress of the universe our individual progress will be an impossibility. We shall be whirled off at some side station and relegated to the limbo of worn out—superannuated and used up institutions. A jacket with weather-boarding sown on to the lower end of it costing more time and labor than the whole garment without, won't do in this day of economy of time and resources—this day of improvement in all directions.

I suppose the most reasonable course for any to pursue, lies between the two extremes of radicalism and conservatism just as it lies between all other extremes. But we have a sure word of prophecy in the instructions from our good Ministry of the Mother Church, who so far have led us in perfect safety and prosperity in the exact degree to which we have yielded a filial obedience to their instructions.

The Christ of the universe is met face to face in that sublime order and organization acknowledged and maintained among us even "God manifested in the flesh" by which the weaker and less experienced are ministered to by those further advanced and these again by higher and higher circles of intelligence, wisdom, and love. Our foundation rests upon this eternal and impersonal principle and is impregnable to any and all assaults from below. And whatever new forms or changes may be necessary to meet the continually changing scenes of time or eternity inside or outside of Zion, will be made conducive to our well-being—protection and progress, so long as we adhere to this fundamental principle of organization and yield unflinching obedience and allegiance thereto.

Thus shall we escape the Scylla of conservatism and death on the one hand, and the Charybdis of destruction through radicalism on the other. I have lived a long time in strict compliance with this bedrock principle of organization and it has never failed me in a single instance, but through its divine instrumentality I have always been saved—protected—resurrected from rudimental conditions of sorrow and unrest; and so I can safely recommend the same to all who hunger and thirst after righteousness.

*Union Village, Ohio.*

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### REVIVALS.

ANDREW BARRETT.

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MUCH has been said and written about a renewal of the pentecostal fire and spirit among the people, to start anew that strong faith of our fathers and mothers, wherein the spirit of convic-

tion would work in the soul to tell the individual the difference between right and wrong.

I don't see it come. What's the cause? Why does a gracious Father withhold from his children bread for which they are perishing? As we pass through Zion's decimated ranks, from death and apostasy to the principles, we read on the countenances of many that are left, discouragement. Should this be the case with those who have through a long life stood by the principles of truth and purity?

Occasionally we meet the stinging epithet, you Shakers seem to be decreasing or running out. What is the cause? A quick response—As we have been harvested from the worldly into the heavenly order—the works of the generative order are left behind, and this throws the responsibility upon you to supply us with material to build up our societies. What do we find among the masses that are sent among us from your order to become members of our institution? Not many are able to comprehend the meaning of the principles upon which our society is based.

A Virgin Life. Community of interests and equality of the sexes; the noblest and surest and only principles whereon a society can stand and keep out the destructive wolf, selfishness, that has broken to pieces so many organizations that have started with good heart but fell to the ground for want of spiritual support. This they will have if based upon these principles. Do you wonder that under these conditions our numbers are growing less? The old and faithful veterans who have fought long in the struggle for right, are passing one after another, over to their homes on

the evergreen shores, and none coming in to fill their places. Are you willing, friends, that principles as noble as these should be lost to the world?

Are not these the balancing wheel, the salt, the leaven, among mankind to still hold them in union with the higher powers, and link them in the golden chain with the angels?

Let us start anew our revival spirit and let the young men and women of your cities, your towns and villages pray again that the pentecostal fire and holy spirit may come down upon them to show them that lust, pride, and worldly affection are not the elements of righteousness. They are not of the spirit of Christ and no man or woman can live in that element and be a true follower of the Christ spirit.

Friends, we make an application to you. You whose souls are hungering after a higher character than a worldly life has given you, to come and see if there is not a healing balm in Gilead, (the Shaker order,) that you cannot find elsewhere. To know of the doctrine whether it is of Christ or not you must come and prove it for yourselves. Come, bearing these credentials. To shake yourselves from all prejudice, all evil of every name and nature. Wishing to live a pure virgin life. Expecting to work out your own salvation. Desiring to attain the highest good in this life. Thankful for a place to control the appetites and passions and a willingness to confess all sin and stop sinning. In this spirit we invite all who are willing to come and help us carry forward these principles, the assurance of a happy home, and a blessed relationship where by obedience they can work out a true Christian character.

We are few in numbers, fewer we may be, but few or many our resolves are to hold on to the living faith and principles which we have struggled so hard to maintain and we value more than our natural lives. We often hear the cry, "Come down half way from your *full* cross and you will have members enough to fill your ranks." But woe! to Shakerism should this be the case. Like causes would produce like effects. There is no more assurance of the success of our institution than there was of the Oneida or Owenite only by living out the principles.

Let us put on the whole armor of God and make no compromise with tempting worldly overtures. If we fail to do this, there will be another falling away of the church and another era of dark ages inaugurated.

Let us have another pentecostal revival. We can get it by prayer. When the Holy Spirit came down upon the disciples in the temple they were having a prayer meeting. The same labor and struggle will bring the same results in our day.

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." What could be more plain and simple. Let us on the strength of these promises put our whole souls into the work and success will crown our labors.

*Ayer, Mass.*

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#### MY BELIEF.

LEOPOLD HORMAN.

AN all embracing Mother heart and Father intellect  
Which permeating nature, universal, endless space  
Is ever conscious of the tiniest creature's ends and aims  
Providing gifts of love and wisdom with a lavish hand  
We're free to make or mar, to grovel, sit or soar  
Our characters to build, our now returns no more.

[Contributed by Geo. Wickersham.]

#### CAUSES OF UNBELIEF.

BY REV. F. A. BISBEE.

**Three Grades of Religious Doubt—Impossible to Endorse Contradictions—The True View of God, the Bible and Future Punishment.**

THE Rev. Frederick A. Bisbee, pastor of the Universalist Church of the Restoration, Master above Sixteenth, preached to a good sized congregation yesterday morning on "Unbelief," from the text, "Help Thou mine Unbelief," Mark ix., 24. He said:

Until there is a religious belief common to mankind, every man must in some degree be an unbeliever. The orthodox Christian is no less an unbeliever to the Mohammedan than the Mohammedan is to the Christian. But it is not in this sense I use the word. Custom rather than dictionary defines terms, and in this age and country an unbeliever is anyone who does not accept the view of Christianity proclaimed by the popular churches.

To those whose society is fixed largely by church associations, it appears that all the world not only attends church, but attends their church; whereas, the proportion of Christians to the population of the world, about one third, is about the ratio to express the proportion of believers to unbelievers in a Christian community. It is no doubt startling to consider these figures in connection with the fact that the terms believer and unbeliever, in the judgment of the majority of the churches, mark not only a distinction in this life, but determine as well eternal happiness and eternal misery in the world to come. And yet a knowledge of the facts will show that

these figures are not exaggerated. The seven hundred churches in this great city cannot count in membership one third of the population, and seldom, if ever, have that number in attendance, and even among the attendants there is to-day more or less unbelief.

#### CLASSIFICATION OF UNBELIEVERS.

The flood of so-called free thought which has swept over this country in the last few years has carried many away.

The time was when men did not question the authority of religious dogma, but accepted whatever was given them as the condition of salvation, but to-day there is a very large number who deny many of the fundamental positions of the Christian church, and these unbelievers may be divided into three classes.

First. The unbelief of antagonism—those who are in open opposition to Christianity, who, under the leadership of Mr. Ingersoll and other radicals, ridicule and denounce as false and absurd the whole system of religion.

Next. The unbelief of indifference—a class so surprisingly large that it is worthy of especial mention. All over the city, in the stores, the factories and the offices, it is easy to find vast numbers of men, not bad in behavior, but who seldom think of religion, and have no church relationship, unless it is that formed by their children's connection with some Sunday school, the entertainments of which are attractive. They are people into whose lives a thought of God is never suffered to enter, until the shadow of death falls across the home.

The third class includes a species of practical unbelief found in the churches themselves, people whose profession of belief, made by their presence and sup-

port of churches as well as by word of mouth, is strictly orthodox, but who fail to make an application of their Christian principles in their practical daily life; those who say they believe in God and yet go through life without taking God into account in their various plans; those who say they believe in the brotherhood of man, yet in their dealings with men assume that every man is a scamp and an enemy; those who profess to be followers of Jesus and pray for His judgment of right and wrong; who would not openly steal a cent, yet do not hesitate to enter into stock shearing and getting their share of wool from the lambs, or under the cloak of a Government contract steal from tax payers, or, in smaller matters, get two rides on the railroad for one ticket; send two letters for one postage stamp, or even defraud the poor traction company by a misuse of pass or transfer.

#### THE PREVALENT FORM.

This third class of unbelief is more prevalent than it is pleasant to acknowledge, but in a just estimate of the unbelief of the age cannot be ignored. They swell to a multitude beyond ability to number the unbelievers on whom the judgment of punishment is pronounced by all the churches. With these facts in view a special interest is given to the origin of so much unbelief and the remedy for it. A fundamental cause is found in the unwillingness on the part of theologians to acknowledge growth of thought in religion, and in times past they have even gone farther and condemned new ideas in other fields of life. But the growth of man while hindered, could not be stopped. Unless religion keeps up with the advancement of the



world, there must be unbelief, and it is a fact that while there has been progress in every other field of thought, religion has been clogged by foolish prejudice and superstition until the views that were once held sacred are now ridiculed.

Men say if that is religion I want nothing of it. Now what do I mean by growth? I do not mean that truth can be outgrown; I do not mean that the principles of life proclaimed by Jesus can be outgrown, but that of religious truth, as well as of any other truth, we can have new views. Electricity was a great force one hundred years ago; electricity has not changed, but men have wiser and better views of its nature and uses. So the religion of Jesus Christ has not changed, but men, after eighteen hundred years of its influence, should be better able to understand, state and apply it to-day than ever before.

Another cause is found in the fact that we cannot believe the unbelievable however much we may wish to. Real belief is determined by evidence and not by desire. It is possible to believe a fact that is beyond our comprehension, but it is not possible to believe a contradiction, and there grew up in the past many views that were positive contradictions. God is unchangeable, but as we draw nearer to Him our views of Him change, but there are those who still look at Him only from the distant past, and proclaiming what they see, thoughtful men recognize such contradictions, so that unbelief, is but the natural revolt of the judgment.

The existence of God is proclaimed. and God to be God must be absolutely perfect in all His attributes. To find a defect in God is to destroy His essential nature, and yet those who proclaim a

God of omnipotence also proclaim that there is and always will be a power successfully opposing Him. They proclaim that God is love, and yet that He will do unlovely things; that He is a father, and yet will do unfatherly things. They say that this infinitely good being, all love, and wisdom and power has created children sensitive to pain, knowing those children will live a brief life of happiness or misery, and then through all the unending ages of eternity will suffer the most excruciating tortures. Against such ideas the best in man revolts. And good and thoughtful men of to-day say such a God does not rise to the level of humanity, much less of divinity. We would not do such things with our children, and certainly He must be better than we?

#### REMEDY FOR UNBELIEF.

Finally, if from the Bible has come such an extent of unbelief a lively interest must be awakened in a remedy. There are a good many ways of looking at Christianity; men of equal intelligence and sincerity differ decidedly, each church represents a different interpretation of one or more points; is it not possible to find a belief among these that will satisfy the demands of reason and utility? Now, I believe in God, in Christ, the Bible, immortality and the certainty of rewards and punishments, and yet there are those who say I am not a Christian because I do not believe in their interpretation of these terms. I might with equal propriety say they are not Christians because they do not believe in my interpretation of them—it is no farther from their house to mine than it is from mine to theirs. If God has made a revelation to man it is but

natural to suppose that He would speak so we can understand. There are views of all the various points of Christian theology that are in perfect accord with man's best judgment and can accomplish the end for which religion was designed.

There is a view of God that proclaims Him absolutely perfect in all His attributes; the Creator of the universe, conceived in love, planned in wisdom and executing with power. Any other view of Him is impossible without destroying the very idea of God. Incidental to creation there must always be more or less destruction. It is not finished yet. We are not the climax of humanity, we are but a step in progress, and these things that we so deplore are incidents in the process of creation, and sometime we will see what God has always seen.

#### THE TRUE VIEW OF CHRIST.

The name of Jesus Christ has been so covered with mystery that it is difficult to get people to consider it in the light of common sense. He is our Savior, but by that I do not mean that He stands between us and God to receive the angry blow we deserve. By salvation I do not mean the saving of a soul from a place of eternal torture in the future life, but I mean the saving of the moral and spiritual nature, not by any mystery or magic, but by a perfectly natural process. Christ is our Savior because He taught perfect principles of life and then exemplified them. As we learn His principles and to exemplify them we become Christlike, we become Christians, we are saved in proportion to our Christian character just as we are saved from ignorance in proportion to our acquisition of knowledge. The Bible is not the truth, but contains the truth and is valuable only so far as we

can take its truth and make it practical in our lives.

The idea that the future life has in it an eternal division, and in one place certain of God's children are forever blessed and in the other certain of God's children are forever to suffer, is abhorrent. Of course the consequences of our life go out into the next world and we must suffer for every sin, but our punishment there, as everywhere, must be reformatory in its nature. The infinite God would not institute an inefficient punishment, but His punishment will correct until the soul is corrected, however long it may be, and will go on correcting until each and every soul comes to itself, recognizes its own divine nature and turns to God as naturally as the flowers turn their faces to the sun.

If we would do away with unbelief we must do away with unbelievable and useless doctrines, proclaim Christianity as Christ himself did as the right principles of life, showing our proper relations to God and to man.

[Contributed by Harriet Hastings.]

#### GOD'S REST.

AURILLA FURBER.

God give you peace! your life will have its longings,  
I would not ask they be less keen and deep;  
The soul that firmly stand- upon the mountains  
Must know the footing of the pathway steep;  
It must have trod the vallies dim and low  
And tented where the streams of silence flow.  
For you no blank content of heart or brain  
I crave, but I would have you, friends, to drain  
The cup of all wide living, feed and grow  
Full rich in wealth of feeling, have you know  
The strength of strong desire, and bravely face  
The close temptations of our struggling race.  
I would not spare you strife and weariness  
Nor beg that powers of darkness never press  
Anear your feet; yet ever do I pray  
The rest of God be with you all the way!  
*Cottage Grove, Minn.*

## THE MANIFESTO.

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#### NOTES.

##### CHRISTIANITY.

To be good and to do good is about the sum total of the Christian discipline. In this may be found a salvation from all that is wrong or a protection from the sins of the world. As simple as this formula may be, all the laws that have been made, all the creeds that have been written, and all the exhortations that have been held forth, have not been able to accomplish anything more beneficial for humanity, or redound more to the glory of God. Even the prophet, as he became anxious for the protecting spirit of God to be manifested toward the children of Israel, urged them as an essential preparation for the divine presence, to "cease to do evil and learn to do well."

They had listened for years to a record of laws and carnal ordinances that had covered all the transgressions that they did or might do, and still their advancement was very limited in the essential works of righteousness. It was not uncommon for religionists to build

with one hand and to destroy with the other. Man's humanity for man was mixed largely with selfishness, while man's love for the god-like qualities of the mind were, indeed, very low.

The New Testament is equally simple in its exhortations toward a godly life. The divine Teacher was earnest in his ministration to save his people from their sins; to learn them, that to make the Lord's path strait, was at the same time making their own path strait, and that no time should be lost in the needless repetition of long prayers, or in committing to memory the commandments of men. In this wonderful simplicity of the gospel work, the Scribes and Pharisees found not the least chance for the exhibition of their profound learning or for their fine spun theories, so essential as they thought, to propitiate the favor of God.

"Seek first the kingdom of God," said Jesus, and in obtaining this you have the key to success in securing all other needed blessings. God's kingdom is the embodiment of righteousness and those who entered by the door became the sons and daughters of a heavenly order. To have this it is essential to love mercy, to live humbly and to keep unspotted from the world. In this way we enter in at the strait gate, which leads to life. All of this experience through which mankind have passed, has no doubt, been the needed lesson which has brought them to the place which they now occupy. It probably could not have been reached in any other way, and even at this late date in the history of man, there are conditions which present themselves most forcibly to us, by the exhibition of so much that is coarse, cruel and savage, that they

belong to the earliest ages of mankind. The ferocity of the wild beast could not be more signally displayed in its own home, than it is in the society of some men who are said to have been made in the image of God.

Here we find the necessity for the restraining influence of the Levitical laws, of the condign punishment of the willing transgressor, and of the bars and bolts that are used to hold in check the wild and reckless conditions of the human family. We are quite willing however, to believe that there has been, from age to age, a gradual change for the better, and that the higher faculties of the mind are now in many cases, occupying the foremost place, and that all are actively at work for the salvation of the race.

Wherever this goodness may be found we find the manifestation of the love of God. It may, sometimes appear among those whom we denominate "evil" or "unjust" and yet as the sun shines, or the rain falls, it reaches these conditions, under the guidance of a heavenly Father's care, as effectually as it does upon the "good" and upon the "just."

How very limited and selfish are our conceptions of God's work when we foolishly circumscribe it to the little circle in which we move, while to be better informed, we are positively assured that "his love is everywhere."

"For modes of faith,

Let graceless zealots fight,"

as they ever have done, and reap as they eventually will, the fruit of their own selfishness. Whatever the system of religious belief may be, unless it teaches men to deny themselves of "all ungodliness and every worldly lust," it cannot find itself in harmonious action with that

taught by the divine Teacher. It may be expressed in so simple a form that no one can fail to understand the foundation work upon which it rests, and be equally as able to walk in its light, as they are to breathe the air around them.

✍ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches and much oblige the printers of the Manifesto.

## Sanitary.

[Contributed by Rachel Webb.]

THE IDEAL SLEEPING ROOM.

**It Must be Well Ventilated and Have Plenty of Sunshine.**

THE "ideal sleeping room" will face the east. It will be not less than fifteen feet square, with windows on two sides for light and ventilation. For farther ventilation it will have an open fireplace. The walls will be hard-finished and tinted a color that will be restful to the eye. The woodwork will be finished in its natural color, paint not being admitted. The floor will be of hard, polished wood, with small rugs for comfort that are shakeable weekly. Everything that would invite dust will be strictly excluded, therefore the furniture will have no extra carvings. The one hair mattress will be of the best quality, made in two parts for convenience in turning and airing, with a woven wire spring beneath. The bed clothing will be the lightest, at the same time warmest, consisting of blankets and white spread.

All extra adornments of lambrequins and fancy things of no use will not find a place here. The curtains will be of thin, washable material.

The "coming woman" will plan to have her bed set away from the wall for health's sake as well as convenience. Modern "conveniences" will be let alone as far as stationary washbasin with hot and cold water is concerned, the portable washstand being used in-

stead, she preferring to do a little extra work to running any risk of being slowly and gently poisoned. Her bed will be well spread open the first thing in the morning, and the sunshine and air invited in to do its part toward airing and cleansing of the same, and the making of the bed will be the last of the morning duties.

The "coming woman" will plan a big closet in each sleeping room, with a window for ventilation, if a possible thing. It will not be a receptacle for old boots or shoes, nor antiquated bonnets, hats or soiled clothing. There will be plenty of hooks at the proper height for her to reach—not the carpenter—not forgetting to put those in the children's closet at a suitable height for them. The children will be remembered in this house and will have a room with a hard wood floor where all their belongings can be kept and they can play to their heart's content, without being told not to do this or that for fear of hurting the carpet or furniture; where everything shall be usable and bangable, plenty of old chairs and boxes for steam-cars or circuses; where they can decorate the walls with pictures, and have a good time generally.—*M. J. Plumstead, in Good Housekeeping.*

Libie, Austria, Dec., 1886.

DEAR ELDER FREDERIC:—Overlooking my obligations to be fulfilled before the close of this year, I find I owe you an account of my voyage to Europe. After a pleasant voyage of thirteen days, and an inward sunshine not to be marred by rough weather, we landed at Hamburg. There, I called on the Vegetarian Society, and gave some of the books you kindly gave me for distribution, in order to make Shakerism understood in Germany.

At Berlin, they were greatly interested in my information, and a short notice in the *Vegetarian Review*, attracted the attention of a large circle.

After a rest of a few days, with my parents, I started for Vienna. My principal aim being to open my brother's eyes and heart to righteousness. I succeeded, and I am thankful for it.

Sabbath night, the 11th of Dec., I held a public meeting about Shakers. The audience showed great interest, and liberally manifested their approbation and joy. I finally made a visible impression, by enumerating all the abominations of the world, which we have overcome. Many came forth to shake hands, and to send their respects and love to the Shakers.

I have no doubt but a German Compendium would be a great benefit here. The Vegetarian societies are the most fertile grounds for our seed. In my humble opinion the vegetarian principle of righteousness will be the next step of progress for Believers; and I fervently hope, after twenty or more years, to look back upon meat eating Shakers, as we do now upon our ancestors who freely used alcohol and tobacco.

With due forbearance with human appetites, I have faith, that sooner or later, Believers must overcome this last remnant of heathenism. I cannot help write it down, hoping nobody will take offence who has not the same faith. A Shaker cannot be a butcher, and to hire a man, will not do.

In the meantime, in bearing and forbearing I greatly rejoice, and am thankful that a new year cannot be but a happy and blessed one with Believers. This wish so often vainly repeated by the world, is fulfilled forever and ever to true Christians. The least of one of these, sends his best love and respects to all the hearts of purity.

Ernest Pick.



## LIVE FOR SOMETHING.

LIVE for something; be not idle—  
 Look about thee for employ;  
 Sit not down to useless dreaming—  
 Labor is the sweetest joy.  
 Folded hands are ever weary,  
 Selfish hearts are never gay,  
 Life for thee hath many duties—  
 Active be, then, while you may!  
 Scatter blessings in thy pathway;  
 Gentle words and cheering smiles  
 Better are than gold or silver,  
 With their grief-dispelling wiles.  
 As the pleasant sunshine falleth  
 Ever on the grateful earth,  
 So let sympathy and kindness  
 Gladden well the darkened hearth!  
 Hearts there are oppressed and weary—  
 Drop the tear of sympathy;  
 Whisper words of hope and comfort,  
 Give, and thy reward shall be  
 Joy unto thy soul returning  
 From this perfect fountain-head;  
 Freely, as thou freely givest,  
 Shall the grateful light be shed!  
 —*The Catholic.*

## Shaker Land Limitation Act.

Mt. Lebanon, N. Y.

HENRY GEORGE, Dear Friend;

The Christ, whom Christendom recognizes, was Jesus of Nazareth. Jesus did not marry, owned no land. Did not allow his disciples to have "private property in land." And when he said, "Blessed are the meek for they shall inherit the earth," it was as a joint inheritance, not individually, as "private property in land."

Thanks for the Eagle containing your "Two forms of slavery." "It must be so; thou reasonest well" from true premises. When John the Baptist came in Judea, men said, it is Elias materialized. They knew that Elias and Moses had materialized to Jesus and disciples

on the mount of transfiguration. Now, I think George Henry Evans has materialized in Henry George. If it be not so, I can no more help it than I can help seeing that you have entered into his labors. You are teaching the truths which cost George Henry his life. I have seen nothing better upon the subject of land than your article.

All honor to the Brooklyn Eagle for publishing such radical truths as proceed from your pen.

Garret Smith exclaimed in a burst of elquence, "The sea! the sea!! God be praised for the sea!!" It belonged to all mankind. Nobody owns the sea.

May we not say, God be praised for modern Christianity—for the Shakers, who having abundance of land, have no private property in land," neither can they say of aught they possess it is mine or thine. Land and its products being held in common.

Jefferson affirmed, that "no man had right to land only in usufruct"—what he or she can use. Mother Ann said, "the light of the gospel will increase." In that increasing light, the Shakers begin to see that they have sinned, as communities, by monopolizing land. They have bought all that joined them, to the extent of their means. In the things wherein they sinned in the same have they been punished. An honest confession is good for the soul. The care of the surplus land absorbed the energies of those who should have been missionaries to supply the societies with prepared souls to build up the Kingdom of Heaven upon earth. The kingdom for which Christians are all praying. We are now selling off real estate, but more as a matter of necessity than from conviction or a religious principle.

The Shakers were educated in the world—Christendom—inhere in us as a people. We do not hold land as “private property,” but, as communities, (of which there are some sixty in different States,) we monopolize it without limit. Cannot the Legislature help us to do right, by passing a

#### SHAKER LAND LIMITATION LAW?

Gladstone says, Government should make it easy for the people to do right. Why not? Unlimited land possessions has proved a curse, not a blessing, to Shaker Communities, as it has to all the seventy communities of which Noyes and Nordhoff give the history. If there be an Act limiting the number of acres that any Shaker Community, or any other community, association, co-operation, or Syndicate, may possess in any of the United States, and compelling them to dispose of all lands, above the legal limit, within a given set time, it will help the Shakers to resist the temptation to society selfishness—help us to obey our faith, so that we do not join house to house and acre to acre until there be no place but some eleemosynary or penal institution for the landless poor.

\*As an appendix to the Act I would suggest none but citizens of the United States may hereafter become freeholders. And that all lands now held by foreigners, as individuals, may be sold; but, not passed by will to heirs, unless those heirs are citizens of the United States. If held by syndicates, give them a reasonable time to dispose of their lands under pain of forfeiture to the United States.

Citizens, in this *Shaker land limitation act* shall mean Indians, male and female, of legal age. And all other men and women, whether native, or nat-

uralized, of whatever color or race. But, no such citizen, as above defined, shall after the date of this Act, buy and become possessed of more than one hundred acres of land or such other amount as the wisdom of Congress may fix upon as the legal limit.

When a landholder dies, his or her heirs may inherit with the proviso, that all land above the legal limit to each heir, shall be sold within an appointed time, or be forfeited to the United States. Each state, county, and town shall seek to make every citizen a freeholder. And homesteads shall be inalienable to the end, that there be no poor in the land and no poor not possessed of land. That no American citizen—one of the sovereign people and joint owners of this landless continent, become a tramp or an inmate of a pauper house or prison. And that no Shaker, or other community, be a land monopolist.

F. W. EVANS.

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#### CHRISTIAN BROTHERHOOD.

CHAUNCEY DIBBLE.

CHRISTIAN brotherhood in practical operation must be founded on purity, love and universal peace. With this, all who have a prophetic view coincide. But should an institution spring up which has for its object the practical living out of these principles, would the world bless it as an approximation towards the long prayed for reform.

The spirit of Christ manifested through whatever medium, is ever an offense to a worldly spirit. Jesus said if ye were of the world it would love its own.

The Jews did not accept him as the

Messiah yet were obliged to acknowledge his goodness and that he spake the truth. They could not permit of any deviation from their creeds. Even now should any revelation of truth be manifested conflicting with the dogmas of the sectarian church of to-day it would doubtless be rejected. Jesus would not conceive of a God that delighted in blood. His was a God of love and peace. He never quoted God as a leader of battles or gave any such coloring to his character; but a universal Parent, as the sun shining upon the just and the unjust. Called to be a Savior, Jesus felt the necessity of reforming himself and as he grew in years, so in wisdom and power to govern his own spirit.

Men of ordinary fortitude can face death, but it requires most enduring courage to face the truth in our daily lives and walk by it at the expense of ease and indulgence. It became the Savior of mankind that he should be fashioned like unto his brethren, to be a perfect pattern. We accept Jesus resurrected out of Adam's race through the aid of divine inspiration wherewith all may be baptized and rise with him who was the first born among many brethren. And in proportion as we rise with him into an element of purity we become saviors to others. Every intelligent being, man or woman, is endowed with a spark of Deity which if cultivated will constitute him or her a son or daughter of the living God who imparted to man the boon of eternal life. We shall exist in that degree of happiness to which we attain by our own exertion aided by each other and ministering spirits.

In Christian brotherhood there is most happiness and protection. Such is the order of Heaven.

*Watervliet, N. Y.*

### ON THE WAY.

THE object of my life is to attain the highest degree of perfection, to cultivate the deep emotions of my soul and mind, so as to feel that my duties to humanity and to God are above my own selfishness and pleasure. This is my precious ideal. The surest, shortest way I have found at last to realize it, is to be true to the precepts of the gospel, to be true and obedient to the substance of its teachings.

I have read many chapters of the Gospel very diligently, over and over again, and as much as I understand it I will be true to it. This will be my guide throughout my earthly life, because my life is concentrated on the principles of the gospel. To be true to the gospel, means to follow the footsteps of Jesus Christ, to live as pure as he lived, to be ready to suffer and die in the body for the sake of truth and universal happiness. To crucify in our own hearts, the lower elements of the world with all its bad habits, its narrow egotism, ambition, affections and lusts. After the lower propensities are trodden down under the feet, the pure, unstained heart can be filled with righteousness. There can be sown in it seed that will bring forth fruit worthy to live and to struggle for. Again, I sustain that only through simplicity and strict obedience to the gospel; the gospel that embraces the highest moral principle of life.

### ONE THING I KNOW.

GRACE H. BOWERS.

ONE thing I know to be divinely true,  
That God is dual, male and female too;  
A holy Fatherhood and Motherhood,  
Embodying all that's beautiful and good.

By earthly things we all may plainly see  
 The First Great Cause is not a Trinity,  
 Composed of Father, Son and Holy Ghost,  
 All worshiped by the vast angelic host,  
 I pray unto my Heavenly Father wise,  
 To bless me in my daily sacrifice; [near  
 The while my Heavenly Mother draws me  
 Unto Her pure embrace, why need I fear?  
 And many sons upon the earth have trod,  
 Most true and worthy in the sight of God.  
 While sainted daughters from all sin made  
 Adore their God in perfect liberty; [free,  
 For with the Holy Ghost their souls are

[filled,

While on the rock of truth alone they build.

*Mt. Lebanon, N. Y.*

### EQUALITY.

JAMES S. PRESCOTT.

God's ways are equal—man's ways are unequal and the end of all reforms is to bring about an equality of the human race and place them on the level of love where God made them in the beginning. The distinction between the rich and the poor has been charged to God, but this is false. It originated in the wickedness of man and woman combined. It never emanated from God. God's ways are equal. Man's ways are unequal and selfish in the extreme. God's law is the law of love and kindness, and good-will to all the human race. Man's ways are full of hatred, envy, strife and contention, which never came from God, but is of the wicked one. God is infinite, and we cannot go where he is not. We cannot get away from Him, and I would not if I could. I want to love Him more and serve Him better than I ever did. Yea! I want to love Him more, with all my heart, soul, mind, might and strength, and my neighbor as myself. "On these two

commandments hang all the law and the prophets."

It is said on good authority, that the licentiousness of man and woman, at the present day, are greater than they were in any preceding age of the world; and more aggravating, because committed under greater light, and who can deny it? Is it any wonder that the world is ripe for destruction, and the calamities are pressing hard on every hand? What is the remedy? Alas! only one! Put away the cause and the effect will cease. If this is not done speedily, the world is doomed to destruction, and no power on earth can save it.

*North Union, Ohio.*

Keeping ourselves unspotted from  
 the world.

HARRIET SHEPARD.

CHRIST said, "Lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Matt. vi., 20—24.

To do the will of his heavenly Father, Christ was very energetic and enthusiastic. In so doing he kept himself unspotted from the world, and set us a bright example of purity, love, meek-

ness and devotion to the cause of God: which it is our duty, God enlightening and strengthening us, to follow. Let us devote the remainder of our lives to the service of God, soul, body and spirit. Let us earnestly, trustingly and lovingly seek to know and do his will. Let Him be our guide continually, on whom we every moment depend to lead our every step in wisdom, meekness and love; understanding not ourselves, trusting all the care to Him who knoweth our hearts, and longing to be guided into all wisdom.

Let Him be constantly our support and strength, never forgetting the promise that we may do all things through Christ who strengtheneth us. May we make every trial and affliction a necessity for prayer and live in the spirit and power of our heavenly Parents, expecting their blessing; and put in them our trust and confidence for deliverance from evil, not forgetting that "all things work together for good to those who love the Lord." May we feel as did our precious Mother, who said, I am among you as one that serveth. Let us not carry with us a weary weight of worryment and perplexity, but while we do our whole duty, give the care and responsibility all to Him who said "Come unto me all ye who labor and are heavy laden and I will give you rest."

Let us not be looking at our afflictions but always at the coming conquest. So shall we forget ourselves, and feel that our greatest joy is in gaining and treasuring a store of heavenly love; the more blessed to give than to receive. So let us lose no opportunity of doing good and blessing; thinking of clearer ways of benefiting others. May we be prayerful, joyous, living in the light of

the resurrection and praising God from whom all blessings flow. May we have the spirit of Christ in us to do the works of self-denial which He did and we shall reap a rich harvest of peace, justification and joy if we faint not. How sweet to be able through his divine influence to come trustingly and lovingly so near as to commune with Him and feel his blessing and strength. Let our hearts be filled with rejoicing and in everything give thanks.

We must pray for the erring, and learn the meaning of the ministry of prayer; and particularly let us seek the gaining of souls. Let us experience a state far more elevated, profound, heavenly, happy and God-like than any we ever yet have found. Pray without ceasing. May our greatest interest and administration be to deal with God for souls. Let us gain in this way, those that we cannot in any other. Let us be obedient to our highest inspiration from above and look for issues that we have never before ventured to claim; and let the most blessed recollections of another year be marvelous answers to prayer. (See July number of *The Manifesto* for 1886, page 149.) "Seek first the kingdom of heaven and its righteousness and all else shall be added." We would intimate the thought of making a little memorandum of our prayers and leave a space to insert the answers. Let us not be cast down, but live in the light and life of Christ and Mother. Let us bury the past and lay hold of the new, that which is vitalizing, energizing and uplifting into sweet communion with the pure the good and just. God has in store for us treasures new, rich, verdant and life giving.

Speak often one to another words of



love, encouragement and appreciation, and we shall not lose our reward. Let us hold fast that which we have gained, and seek greater spiritual blessings. It has truly been said, "The whole mission of our Savior was to draw his disciples from the world.

*North Union. Ohio.*

### KIND WORDS.

Greencastle, Ind. Jan 1887.

DEAR SIR;—I have the honor to acknowledge the receipt of the MANIFESTO for 1886, which has been received and placed on file in the Library of De Pauw University. The Library and its readers highly appreciate your favor and we wish to thank you for sending us the magazine.

Most respectfully yours,

Henry B. Longden,

Lib. of De Pauw University

### "REVELATION."

BY EVA A. H. BARNES.

Ths being written day by day—  
Its sacred mystic pages  
Shall gleam athwart life's darkened way  
And bless the future ages—  
Wherever hearts flame out anew  
With Truth's most perfect splendor,  
And tongue and pen leap strong and true  
To bear the message tender:

Wherever soul speaks unto soul  
The word that satisfies,  
Revealing Life a mighty Whole  
Reaching beyond the skies,  
There we may find "God's Word" divine  
Revealing in wondrous measure,  
There find upon a holy shrine  
The soul's most perfect treasure.

The Past has had its prophets, seers;  
The Present greets the morning  
Foretold by them; and now appears  
New Light the heights adorning.

Then let us read the magic scroll  
With thankful, reverent feeling,  
Accepting as Truth's mighty whole  
"The Word" of wondrous healing.  
—From *The World's Advance Thought*.

## Books and Papers.

HERALD OF HEALTH. February. Contents. The Health and Working habits of President Cleveland; Artificial Sleep as a Curative Agent; A Disgusting Practice in Congress; Women and the Household; Mothers and the Nursery, etc., etc. Herald of Health Co., 13 Laight St., N. Y.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. February. Contents. Michael Munckacy; John A. Logan; Familiar Talks with young Readers; Our Corner Man; A Divided Republic; Flowers of Old English Poetry; Progress of the Emancipated Race; Heredity not Fatalism; A Look to the Future; Chained to a Carcass; Health Papers, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y.

## Deaths.

Polly Blakey, at South Union Ky. Aug. 17 1886. Age 87 yrs. 4 mo. and 23 days.

A veteran and faithful soldier of the cross for sixty-four years.

Matilda Callaway, at South Union, Ky. Nov. 21, 1886. Age 90 yrs. 11 mo. and 3 days.

A veteran of eighty-seven years, H. L. E.

Julia Ann Avery, at Enfield, Conn. Dec. 10, 1886. Age 81 yrs. and 4 mo.

Having spent seventy-five years of her life most peacefully among Believers. G. W.

Eliza Avery at Mt. Lebanon, N. Y. Dec. 30, 1886. Age 72 yrs. 10 mo. and 18 days.

She was much beloved by her surrounding friends. From early childhood her life was consecrated to the service of truth, in obedience to her highest convictions of right. In her character she most beautifully exemplified the heavenly graces of Love, Peace, Charity, Meekness, and Humility, truly lightening the pathway of all around, strengthening the over burdened and care-worn spirit.

E. A. S.